## JUDAISM.

## A DAY WITH THE JEWISH DOCTORS.

The Rabbi of Romance and the Rabbi of Reality.

A Full Discussion of the Orthodox-Reform Controversy, With Startling Views of the Sabbath and the Sacrifices, the Messiah and the Mosaic Code, Pork and the Priesthood, the Divine Mission of Israel and the Doomed Mummeries of the Synagogue.

Again upon an interviewing expedition, and a strange one even for a HERALD reporter of five years' standing, with a large conversational experience of nearly every phase of American society! Bishops and gamblers, statesmen and murderers, inventors and "unfortunates" had already confided to my pen the task of giving to the world their views of themselves and their fellows, their hopes and their fears, their purposes, their policy, or their crimes. But a real live Rabbi was still a stranger to my notebook, and as I walked though the thicking snow, in spite of a pretty thorough study, extending over a couple of months, of the great Jewish question, I could not help letting fanciful memories run away with my reason, and I wondered how far the gentleman I was about to see

THE TRADITIONAL RABBI. whose aconsintance I had made in boyhood and adolescence, as I eagerly devoured supernatural novels and legends of romance and delightful Arabian tales. Would he have "a grizzled iron-gray beard, flowing down to his waist?" And a "bent, attenuated form?" And a "wrinkled, careworn face, dry and yellow as the old parenment chronicles of the Abbey of St. Stephens?" And "small, shining black eyes, that looked out from under shaggy, penthouse brows to And, as to his dress, would be be attired in a "long, loose fur robe, commed at the waist by a leathern girdle, to which hung by silken cords an inkhorn and stylus ?" And, still further, should I find him in a "dimiy lighted chamber, surrounded by alembics and retorts and flasks of precious drugs, poring over one of many musty tomes, whose pages, it might be shrewdly guessed, had been manufactured out of the skins of foully slaughtered Christians, and whose lore was inscribed in the weird and difficult character of the Cabala? And, lastly, would the door be opened to me, as happened in a similar case to the good knight, Sir

ncelot Dead and Gone, by the rabbl's daughter, maiden of a loveliness so wondrous that it would take many entire HERALDS to describe her, but about whom the main features were that she owned vast treasures in her own right, and was disgusted with Judalsm and sorcery, and wanted to become a Christian-and marry a Crusader !

But plas! the rabbi that lived in the imaginations of so many generations of Christian men is as extinct as the dragon, or the unicorn, or the many other strange creatures that enliver the records of Entering a "brown stone front," in a fashionable uptown street, I found myself in a comfortable but matter-of-fact American home; and the "Doctor's study" seemed only the counterpart of the private haunt of any ordinary well-to-do man of letters—admirably lighted, with wails of hand-somely bound tomes, relieved here and there with engravings and portialts, and with a neatly kept writing table in the centre of the room. And Poctor Guthein himself—for I was in the presence of no less distinguished a scholar than the first lecturer of the Temple Emanuel—i saw at once was simply a pleasant-mannered, thoughtful gentleman of the numeteenth century. As I took my seat I gave up forever the hope of seeing the Rabbi of Romance in the future, except as I had seen him in the past—in a washing reverse. But, pethaps, even if I had been a centemporary of Peter the Hermit, I should not have been much more fortunate. The rabbies I had teen decaming about must always have been rather difficult to meet with.

"The Jewish Church," I began, "seems to be agitated, Doctor, by the same restless spirit of inquiry that is shaking all our other nineteenth century faiths?"

"Yes, certainly: but the "Doctor's study" seemed only the counterpart

"Yes, certainly; but

"Yes, certainly: but
OUR DIFFERENCES
have been in one way somewhat exaggerated. The
points involved are not argued with anything like
the heat and bitterness that have sometimes been
described, nor do they very deeply affect the social
intercourse of Jows among themseives. Reformed
Jews and orthodox Jews never forget that they are
the common children of Israel, and though in the
synagogues certain changes may have been introduced, they do not in any way touch the good feeling and brotherly kindness that have always marked
us as a neodle."

"Did you read the article in last Sunday's HERALD.

"Yes; and the information it gave seemed to me to be substantially accurate. There was one error, though. It stated that in Germany the reforms proposed were of the midest character. So far from that being the case some of the congregations at Berlin have gone further—m practice, at any rate—than any of us have dated to do here. Why, one of them—the Reform Association of Berlin, formerly under the guidance of Dr. Altheim—even
ABOLISHED THE REWISH SARBATH
and met in their synagogues on the Christian Sunday. We have not reached that point here yet."
"These differences Boctor, then are more a matter of intellectual dissent than of bitter controversial safiler." 'Yes; and the information it gave seemed to me

Yes. We assume that each congregation has the

"Yes. We assume that each congregation has the right to adopt such a mode of worsing as is congenial to its own intellectual position and tastes, so long as that worship is consistent with and is founded upon the cardinal and essential principles of Judaism."

founded upon the cardinal and essential principles of Judaism."

"How about the ceremonial law?"

"We look upon

THESE LEVITICAL LAWS

as having simple reference to the time and place and chromstances under whiten they were promulgated—as being purely of local and temporary importance. About some of them—the laws relating to sacrifice, for example—our orthodox brethren think as we do, and they have been long content, as they were also obliged, to disregard them. The difference between us on that point now is, that they look forward to a day when all that class of laws will be revived, while we do not anticipate anything of the kind, or even see that any advantages of any kind could flow from such a restoration of the old system. Besides these sacrificial laws, others, such as the laws of jurisprudence, have necessarily been abandoned, because they are opposed to American cruitzation. Indeed, all this species of laws bear on their face the evidence of belonging to another and a different age. We cannot consclentiously accept them, as men of intelligence, as binding upon us now, or as component and essential parts of a divine religion."

"This reform movement, then, does not interfere with the essential truths of Judaism?"

"Most certainly not. We of the reform school hold the

purely religious and doctrinal part of Judaism as deeply and reverently as the most bigoted orthodox cologregation; and the movement in which we are humbly figering is pulely a result of intellectual progress—a necessary corollary of the advance which we have now made to civilization." you think this movement has already attained

its final goal?"
"How can it ever reach a finality? The world is

"How can it ever reach a finality? The world is ever moving. Circumstances change; the spirit of progress never sleeps. In the future, as in the past, the peculiar worship of the synagogue will no doubt need revision; but one principle must always govern such changes—their compatibility with the essential truths of Judaism."

"For instance, would you feel prepared to CHANGE YOUR SABBATH to the same day as that observed by Christians."

"No doubt the present system of Jews and Christians observing different days has many and great theoremseners. We do not believe in the peculiar sanctity of one day more than another. As they said in Berlin, the law of the Sabbath can be kept in the spirit upon any selected day; it need not be literally observed." But so long as the doctrine of the Trinity is maintained by the majority of Christians—that is, effectively the great doctrine we are opposed to—we cannot prudently or consistently weaken our position by yielding even a non-essential point. In the abstract I snound consider it of no importance which day we kept, so long as the command of the decalogue to keef holy one day in seven was observed." day we kept, so long as the command of the deca-logne to keel holy one day in seven was observed."

"What body of Christians do you regard your-selves as nearest to?"

"I suppose the radical wing of the Unitarians— those who do not believe in the mediatorship in any

"How do you feel about the ETERNITY OF PCNISHMENT?"

Does not the Old Testament offer rather doubtful statements on that head?"

"The Bible is perfectly consistent, if we only take care to stil the grand principle involved from the surroundings that cover it. In my opinion the panishment referred to in the Bible is more of a temporal and worldly nature than spiritual and erial. There may be punishments as well as revards after death; but I cannot believe in an eterity of missry. I believe only this—this is as far as I can recrently carry the speculation—that God, who is All Good, is necessarily absolutely just. He dooth all things well, and at his hands all men wat he justly judged. About these things we are middent. We insist only upon three articles of little— The unity of God; the existence of revelation-

the immertality of the soul. Beyond that we do not go. All things else are matters of discipline or expediency, and of no vital importance."

"Tou have already said you do not believe in the PLENARY INSTRATION OF THE BILLE?"

"We believe simply in the existence of a communication between God and man by inspiration. We do not believe in verbal inspiration. Whatever is true in the Bible bears intrinsic evidence alone makes it of value and weight—not the fact of its mere existence in the Bible."

"And you regard only in that light even THE DECALDGUE."

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"And you regard only in that light even

THE DECALOGUE?"

"Of course. The decalogue is evidently the sublime result of Inspiration. It contains the germs of all moral law—justice, mercy, sauctification of the neart and all its desires, the duty of worship—indeed, it outlines the laws by which the entire moral, intellectual, social and physical nature of man can be harmoniously developed."

"You do not believe in the COMING OF THE MESSIAM?"

"We believe that he has come—that the people of Israel are the Messial. Read the prophecies carefully—the fity-third chapter of Isaiah, for instance—and you will see (at least if you read them in the original Hebrew) that they have reference to no individual being, but to the whole people of israel, who were to be the sufferers for mankind—to be forcibly scattered over the welld and to serve as a channel through which all the nations of the Earth should come to a knowledge of the one true and only God, and be redeemed and recialmed from idolary. That is the doctrine of the reformers; the orthodex party still believe in the coming of a visible Messiah, and the restoration of the house of David and the revival of the entire Levitical dispensation. I do not believe that

PALESTINE IS ANY MORE A HOLY LAND than this. I believe in the omnipresence of God, and think he sanctuties all places with His presence. In the orthodox ritual there are prayers for all the things I have mentioned and for the rebuilding of the Emple. Now, the prophecies quoted in those prayers had plainly only reference to the erection of the second Temple, and, having been fulfilled, have now no living meaning."

"You hope, then, like many other good men, for a COMING TIME
when all the nations of the Earth will be as one family—undivided by the animostites of race or creed ?"

"Yes; the distinction between the Jew and the Gentile is merely a temporary one. It sprung up, too, mainly, I think, in early Christian times. Th

patrictism."
"Do you believe in the mingling of Jews and Christians in Marriage?"
"No, I do not believe in marriages between people of different creeds. Such marriages are much more prevalent in Europe than in America at present. They do not take place anywhere to an appreciable extent."

ent. They do not take place anywhere to an appreciable extent."
"Would you perform such a marriage?"
"No, unless the non-Jew accepted Judaism; and even in that case I should have great doubts. You know we are not a proselyting people. We spread principles, but do not much care for visible conversions. When, therefore, a conversion would seem to be prompted by a desire to marry a Jewess, rather than a sincere belief in the one God, we should refuse to accept the candidate until he had given further proofs of his sincerity. As to the ultimate blending of the races in the future, I have no doubt whatever. But the conversion of the entire world to whatever. But the conversion of the entire world to a true conception of the Detty ought, I think, to pre-cede it. Such a union of races has already taken place, however, in some countries, to a very large -in Spain, for example."

THE RIGHT OF DIVORCE, DO YOU NOT?"

"You hold "Yes; we count it unwise to force people to live together who are anditued for each other. Such an arbitrary law maturally leads to unnappiness and immorally. Two people living together by force are not likely to be a benefit to society. And, of course, we do not believe, as Catholics do, in marriage being a sacrament."

"In the synagogues you no longer SEPARATE THE SEARS!"

"No. Why should we? That is a purely Oriental two words are attogether taken away from society—in the house as well as in the synagogue. And if we have cast aside one restriction why not abandon the other as well? I cannot see that me mingling of the sexes is more likely to lead to immorality in the synagogue than at home."

sexes is more likely to lead to immorality in the synagogue than at home."

"You have said already that you disca d all dietary laws and the laws of purification and—"

"Wait a minute. There is a curious fact about THAT WASHING OF HANDS not generally known. Washing of hands, according to the old law, was only enforced upon the priests, and it grew into a universal custom through the jealousy of the people of their religious teachers. They insisted upon the duty being equally binding upon rabbi and congregation, to snow the absolute equality of the two." puality of the two."
"In the Jewish Church, now, there is

"No; we are purely congregational. One membe "No; we are purely congregational. One member of the congregation is just as well qualified to read the prayers as the rest. Among the orthodox congregations, though, there are a few privileges still retained by the rabbles. For instance, they are first called up to the reading of the law. We have no calling up to the reading of the law at all in our reformed synagogues."

"You have introduced organs into your synagogues, haven't you, Doctor?"

"Yes; but that is of no special importance, except as showing that we feel ourselves at fiberty to avail ourselves of any modern appliances we choose to increase the solemnity of our service."

Interview the Second.

The reporter of the HERALD next bent his steps toward the residence of the Rev. Dr. Vilaver, the Rabbi teacher of B'nat Jeshurun Synagogue, in Thirty-fourth street, one of the most important, consistent and influential of the conservative congregations. Dr. Vidaver has a high reputation as a scholar, and, though born in Prussia, speaks English with remarkable fluency, purity and elegance. Perhaps this is accounted for by the fact that, after completing his studies in Berlin, he spent several years at Edinburg; indeed, some of his congregation laughingly assert that he has a marked Scotch accent. He is a constant contributor to a little paper, published in Hebrew, at Lind, in Prussia. which circulates among Jewish scholars the wide world over, and which maintains a high literary

After a little preliminary chat about the B'nai Jeshurun Synagogue, which, with the exception of the Shearlth Israel, is the oldest in the city (and was formerly known as the Eim street synagogue), the reporter began:-

"Your congregation are, I suppose, fairly classed AMONG THE CONSERVATIVES. DOCTOR 977

"Yes, most certainly. We are not extremists, however. Within the last couple of years several changes have been introduced into the Ritual with the view of making it more consistent, orderly and intelligible. For instance, the Pyutim, a number of prayers which were introduced into the Ritual only a few hundred years ago, and certain practices which are not of a very ancient date, were cast aside as excrescences upon pure Judaism. We wish to be rigidly orthodox. Now, many of the so-called extreme orthodox congregations persevere! in extreme orthodox congregations persevere in practices and in the use of prayers which, like those I have referred to, are, undoubtedly, of late and doubtful origin. We return to the TURE JUDAISM OF EARLY TIMES, and to that we intend to cling to the last."

"You oppose innovation, whether it be in the shape of nineteenth century reform or the usages that have been foisted upon Judaism during the dark ages?"

that have been loisted and dark ages ?! dark ages ?! wherefore we are at difference with both the so-called extreme orthodox and the reform parties. A Polish Jew would perhaps look upon us as a very reforming congregation indeed. In our synagogues the LADIES ARE KEPT

in a gallery separate from the congregation, because we believe the separation of sexes is useful, and is, bestdes, an established law. But in Poland the ladies have to enter the temple by a separate entrance, and they have a separate room, so arranged that no man can possibly see them. A Pole would think our gallery system an unpardonable evention of the law." able evasion of the law."
"What do you look upon as

that map you off from the reform school?"

that map you off from the reform sensol?"
Well, we believe in the plenary inspiration of the law, and they do not. Then, in addition to the Bible, we believe in the binding force of the traditional haw—that is, the Talmud. Many passages of the Scripture have become unfatelligible through lapse of time, and but for the preserved interpretation of them in the precious pages of the Talmud we should be in the dark as to their meaning."
"But you do not believe in the plenary inspiration of the Talmud, do you."

was written only by men. But the men who wrote it did not annoance truths; they simply fixed imperishably their meaning and their consequences. Now, surely, the rabbis who wrote the Talmud must have had better opportunities than our reformers of the present day to discover the real purport and intention of revelation? Then, there are many things, which the Bible lays down as binding, but about which it does not give full information—many ceremonies in the ritual and observances in social life. But for the Talmud we should not know how to keep the precepts of the Bible." THE TALMUD

Bible."
The reformers, however, dissent altogether from the idea of plenary inspiration even of the Bible?"
"Fee, and they only believe in what they chose to consider the essential dogmas of Judaism. They say we ought not to pay so much attention to the letter of the law as to its spirit; that we ought to get at the idea of the legislator and construe his words by that. That may be true, in a sense; but the

incitions adaquard of the morality in which even reformers believe as well as ourselves."

"But there are certain laws which even the conservatives have abandoned—this laws relating to active and the present states of the conservative have abandoned—this laws relating to active and the present allows of May with the oestiruction of the remple. But she orthodox Jew believes in their revival when the House of David is again restored and a third temple is created in the July in aberance, they are not abrogated."

"Dosan't such a belief prevent Jews ever being, it is some rankers." The same objection? He said that the Second Adventust also believed in the common of a Messaha and a general or that same objection? He said that the Second Adventust also believed in the common of a Messaha and a general on that ground looked upon them as bad citizens, it was true they hoped to become citizens of the New Jerussien, but will the Messaha came they were proved. So with the Jews. Limit under which they are good Americans. When their hopes are realized there will be an entire change of the whole word. The Jews certainly don't want to go to make a provide the said that the second to the said that the second to second the said that the second to said the said that the sec

The two, indeed, are indissolubly joined together,

An Extreme Reformer.

An Extreme Reformer.

Leaving Dr. Vidaver, the representative of the Herald next visited the Rev. Dr. Wise, of Cincinnati, temporarily staying in the city, and well known alike for his researches as a student and his advanced opinions as a Jew.

After traveling over much the same ground as in the last two interviews, and receiving upon most points, in perhaps a slightly more decided form, responses similar in spirit to those given by Dr. Gutaetin, the reporter said:

"About the Sabbath, Doctor, don't you think it would be well for the Reformed Jews to adopt the Same Day as Christians?"

"Not while Sanday is regarded by Christians as a symbol of the resurrection of Jesus—as, of course, you know it is now. Originally the Christians met on Friday, the day of the crucinxion, but ultimately they adopted the day of the reputed resurrection. The day itself matters nothing, but i, for one, should be unwilling to countenance in any way the belief in

be unwilling to countenance in any way the belief in the resurrection of Jesus."

"As to the restoration of the temporal kingdem of Israel and the revival of the house of Davig, wha is a wild dream. If onything is certain it is

"it is a wild dream. If snything is certain it is that the world is advancing towards utra-demo-cracy, of a more decided type even than we have in this country, and it seems impossible to me that Jews should seriously wish to revive a dynasty which was so bad a one in most of its representatives. More than half of the
ROYAL HOUSE OF DAVID
were oppressors and tyrants. Besides, 1 do not be

lieve there are any Jews now who can trace back their descent to the time of David; so we should be their descent to the time of David; so we should be puzzled to find the rightful heir to the throne, There were some who could do so, no doubt, at the time of Christ, because we read that a century or so previously one of the Ptolemies gave a Jew an office, on the ground of his royal descent. Perhaps, in the East, there are some still who claim to be of the same illustrious stock, but I should piace no faith whatever in their pretensions."

"How do you look upon the COMING OF THE MESSIAH?"

"The Messiah has come in the person of the children of Israel. God confided to them the mission of spreading through the whole earth a knowledge of His true nature and character."

spreading through the whole earth a knowledge of this true nature and character."

"Oh, most of the prophecies chiefly relied on by Christians as showing the coming of a visible Messian refer to other people. For instance, that one about a child being born, upon whose shoulders should rest the government, ac., alludes to Hezekiah, the son of Amaz, who was ruling when it was uttered. Gesenius and many other skilled chr stian critics have already showed that conclusively."

"But that one in which it says, "Unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counselior," ac., ac."

"Why, that is one of the gravest and yet most palpable errors of the translators. Instead of that sentence being in the future tense, as it is in sense, if not in form, it is in the past. A little

BETTER KNOWLEDGE OF HERREW GRAMMAR would play sad have with much of orthodox Christianity. You know that the Shakers—I think it is the Shakers, but it is some Christan sect, I am sure, who believe in the second advent—who say that the Messiah which is in the femiline gender. New, in Hebrew, as in Frence or Latin, there are only two genders—so you see at once how the whole theory crumbles to pieces. Ignorance is indeed the fertile parent of error."

"You do not believe either in the plenary inspiration of the Biole or the Levitical law?"

"Certainly not: nor in anything else that marks us as a race as different from Christians. So long as Christians believe in the Trinity we cannot, of course, come together. We hold fast to the sublime doctrine of the unity of the Detty. But I hope and pray for a coming time when the eyos of all men will be opened to the true religion. Already I belong to the Free Religious Association, of which Mr. Frothingham and other Gentile divines are also members.

SYNAGOGUE SERVICES.

TEMPLE EMMANUEL.

"A Show" for Isrnel-Sermon by the Rev Br. Gathelm on the Doctrine of Vicarious Atonoment-No Man Can be saved by Proxy. The rain which poured down yesterday morning damped the religious ardor of the fashionable flock of this Fifth avenue temple of Hebrew worship, there being but a slim attendance of the few whose

religious zeal was waterproof against the moisten-

ing influence of the weather.

The exercises of this reformed Jewish temple bear a great resemblance to those of the most advanced Unitarian sect, and the choir is one of the best in the city. After a series of prayers and singing of hymns the Rev. Dr. Guthelm discoursed on the text Exedus, xxxii., 30-33. He said:—The words of the text present the character of Moses in all its gran-

THE CARDINAL DOCTRINE of our religion-a doctrine by which Judalsm stands conspicuously distinguished amidst the prevailing creed of the civilized world.

Great, indeed, was Israel's sin, as related in the passage before us. For although they had recognized the utter vanity of the pagan deities in Egypt and had witnessed by the most striking manifest

passage before us. For although they had recognized the utter vanity of the pagan deities in Egypt and had witnessed by the most striking manifestations the supreme and onnipotent rule of the God of their fathers, although a few short weeks had elapsed since they listened to the solemn proclamation from Horeb, yet, prompted by an impulse incomprehensible to us, they compelled Aaron to make an idol that they might effer to it divine honors after the manner and custom of the Egyptians. But however great the offence, greater still is the mercy of God with which ke pardons the repentant staner. The pardoning mercy of God so signally displayed to israel in this instance must be ENCOURAGING TO THE SILNER by holding out to him the possibility of regaining the favor of his Maker. But we must beware of seeking to attain this end by false means. Every man is individually held responsible for his acts. In like manner has he the power to restore the disturbed relations between filmself and his Maker by his own individual exertions. The Bible sanctions no vicarious atonement,

NO EXPLATION OF SIN BY PROXY.

It is a distinguishing feature of Judaism and well deserving our attention. With deep anxiety we follow Abraham to Mount Moriah, where he is ready to testify his unlimited devotion to God by sacrificing his only son. But how does God receive the magnanimous offer of his chosen servant? "Whosoever nath sinned against me, him will blet out of my books." This sentence is of the highest importance. It involves a doctrine which to this very day is the

SHIBBOLETH OF THE JEWISH RELIGION.

Judaism teaches that the Lord our God does not require the life of the sinner that His wrath might be appeased. Much less cose He inflict punishment on the innocent instead of the guilty. No other person can be accepted as a substitute, and were it even the like of whom never again rose in Israel.

THE BIBLE REJECTS THE VICARIOUS ATONEMENT offered by Moses. And as no man can be wise or virtuous by proxy it is reasonable to assume that no man

THIRTY-FOURTH STREET SYNAGOGUE. Sermon by Rev. Dr. H. Vidaver-Love to Our

Enemies.
Notwithstanding the inclement weather yesterday morning a very excellent congregation in numbers gathered in Thirty-fourth street synagogue for worship. As might be supposed, there were very few ladies present, but those who ventured out were well repaid for the trouble with the thoroughly evangelical sermon which was delivered by Dr. Vidaver. The portion of the Law which was read included chapters twenty-one to twenty-five of the Book of Exodus, and the "If thou meet thine enemy's ox or his ass going; astray thou shalt surely bring it back to him agai n if thou see the ass of him that hateth thee lying under his burden and wouldst forcear to help him, thou shalt surely help with him." The lesson inculcated in this scripture is

LOVE TO OUR ENEMIES. This has been deemed to be a purely Christian doctrine; but it is much older than Christianity, and the instances referred to in the text are but illustrations of the spirit of friendliness and love which had been frequent among men and was herein embodied as law, so that it might have a divine sanction. Indeed, it may be declared in the face of the sun that the eternal spring and perennial source of the Mosaic law is nothing more not less than pure love-love to God and love to mankind in the broadest and holiest sense. He challenged the world to produce any new doctrine which teaches good will and love, pure and sublime, ending to effect the moral perfection of the indi vidual and the welfare of humanity, which graws not the light of its existence and inspiration from

the eternally luminous orb of Judaism. Had Moses delivered unto Israel only two commandments.-Thou shalt love the Lord thy God with

mandments—Thou shalt love the Lord thy God With have been pillars sufficiently strong to maintain the stupendous fane of humanity. And these two commandments are indeed the wonderful trees of life and truth from which all the other Mosaic laws spring forth as beautiful and wide-spreading branches. What does the wonderful trees of life and truth from which all the other Mosaic laws spring forth as beautiful and wide-spreading branches. What does the WORLD SAVING DECALOGCE teach but those two commandments? The first tablet irradiates with the divine excellence of the law concerning our love and devotion to our God who broke the chains of our bondage and led us to liberty's sacred soil. The second tablet is lustrous with celestial splendor concerning the law of love to our neighbors—the heaven-born doctrine that we should love them as we love ourselves. And no man whose heart treasures up love—true, pure, sublime and holy—toward his neighbor would dare to kill, steal, or swear away his fair name, his property or his life. All the specific laws of the Pentateuch regarding domestic purity, cleanliness, sanitary rule, charity, chastity, probity, honesty, &c., are all so many exemplifications of the eternal law of love, which tends to promote the welfare of human society.

And yet we hear men speak of the law as ungracious, stern, inflexible, rigid. It declares that this thou shalt do and that thou shalt not do, and we are asked, "is this the GENTLE, SERAPHIC VOICE OF LOVE?"

this thou shalt do and that thou shalt not do, and we are asked, "is this the GENTLE, SERAPHIC VOICE OF LOVE?"

We do not like to be commanded—to be bidden; and much less to be forbidden. But does love never command? never forbid? Does a loving mother always grant every wish and indulge every whim of her child? Alas, how disastrous would be the life of such a child! The more intense the love of the parents the more they will enjoin upon their darlings the laws and rules of life. This is all that God's law does. The restraints which it imposes are the very glorious manifestations of love. They are restraints from evil, and every law in the Mosaic code bears bright evidence of this fact, and teaches us to go a step further and love even our enemies.

But the objector will tell me that the law of love to our enemies cannot be found in the sacred volume which we hold; that God never requires of us to do something impossible or contrary to human nature, and that this doctrine is the product of a new religion, a scion of Judaism. We must seek to comprehend the true meaning of the precept, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself," and then we shall find that to love our enemies is neither a new doctrine nor is it impossible.

We have said that love to God and love to man

impossible. We have said that love to God and love to man are the two pillars which support human society, but love to mankind is based upon love to God, be-cause God created man in his own image, and we are thus enjoined to love him who is the image as

well as the glory of God—
THE CHILD OF HEAVEN—
the brilliant spark of eternity. It otherwise, how could any legislator command us to leve? Is not love something which cannot be bidden or forbidden? It is a feeling produced in the mind by eternal objects, and is as fleeting as the objects which produce it. But leve in the sense of the text as Rabbi Akiba explains it means love of the neighbor hecause he bears. The collects which produce it. But love in the sense of the text as Rabbi Akiba explains it means love of the negabor, because he bears the image of God, who has fashioned us all alike, and by loving deeds done to our fellow-men we prove our love to our Maker. But to hate humanity—to hate our neighbor is to hate the image of God, and to offend the divine majesty of our heavenly Father. Hence, the law of God eajoins upon us to banish all hatred and malice from the cepths of our soals, so that malice and revenge should never possess the heart of an Israelite. Emmity is tike a poison, the smallest drop of which kills. And just as Judaism teaches, one God, a perfect unity, so also does it teach truth holy and perfect, virue unalloyed by the smallest element of vice and love without a tinge of habe. And just as he cannot be called virtuous whose soul is spotted even by one vice, so neither can true love be said to dwell in the bosom of anyman who harbors in will toward even one human being. Why? How can I hate the man who has wronged me without incurring the crime of hating the image of God in him? Ask thyself how eiten didst thou commit errors, wrongs, sins against others, and thou hidest them with the cover of thy self-love? Why not cover thy neighbor's or thine enemy's sins against thee with the same manual? And then ask thyself again, "Are not all the wrongs and oftences done unto thee mere shadows when compared with the enormity of the sins committed by thee against they Heavenly Parent?" And as thou expectes to be forgiven by Him above, why not lorgive those who sin against thee? And if thy memory cannot retain all the good deeds and loving kindnesses done and shown towards thee, why should it be so tenscious to retain only the evit thou dox receive?

To FORGET AND FORGIVE

should it be so temetous thou dost receive?

TO FORGET AND FORGIVE
was the characteristic of Israel's greatest men of old. He who is called our father, Abraham, fergot and forgave the evil done to him by Lot, and was the first togo to his assistance when he needed help.
And he who is called our teacher and lawgiver, Moses, displayed the same characteristics towards

the individuals and the community who so evil entreated him and embittered his life. And he who is our king, David, also forgot and forgave, and when the Lord delivered his enemy Saul into his hands he hurt him not nor allowed others to do it. And this is the spirit which the Hebrew race has manifested for the last two thousand years. Let then this law of love even to our chemies be unto us as the garment wherewith we are clothed; let us engrave it upon our hearts, and we small comprehend that faith which teaches love to God and love to man, and which banishes from its holy precincts all spectres of hate, animosity and ill will, and imposes upon its votaries the glorious task of preparing mankind for a golden future of universal love, peace and a common brotherhood.

## FOREIGN FASHIONS.

Ladies' Heads and Head Dresses of the Present Day-Elegant Coiffures-Full and Demi-Toilets.

It is quite wonderful, when you come to think of it,

what a quantity of things may be put on one tono-

hair and the feathers and the flowers, the ribbons and the lace and the jewels, we are quite over-

And still we gazed, and still the wonder grew, That one small head should carry all they do. Compliments to Goldsmith's ghost, and it shall not occur again. What wonderful things people have done with their heads, too. of the old times when the great object used to be so to arrange the head-dress that the lady's head appeared in the middle of ner body. Think of the days when it took the hairdressers hours to powder and plaster and olliow up the heads in the "pondre" fashion, and operating on many consequently a whole day before the court day. The poor victims had to be bolstered up in a chair all night, going to bed not to be thought

of, lest they should disarrange the elaborate erection

before it had been carefully carried into the presence

Then what a curious influence literature and politics have exercised on the outside as well as the first French revolution ladies à la Madame Roland, as a matter of course did up their hair in a knot behind, after the manner of an ancient statue of a modern English postage stamp. This sufficed to express a decided partiality for the classical repubics for "Les Grecs et les Romains ces Peuples inhu mains, qui ne nous laissent famais de repos." An adherence to the Marie Antoinette curls, on the other hand, spoke for itself, and it became very difficult to keep those curls on your head and your head on your shoulders at one period. A short time before hese stormy days appeared "Paul and Virginia," and everybody for a time adopted a flat style of hair-dressing and a straw hat with blue ribbons, because

Virginia was supposed to look so nice in one.

THE DIAMOND STAR. Lately, in "Lothair," Mr. Disraeli describes that exceedingly tiresome heroine, "Theodora," as wearing only a star in her hair. She had kept no other lewels, but this star she preserved because "it was given her by a hero." Now the most fashionable thing in the hair is a diamond star, à la Theodora. I hope, however, the ladies will not imitate the 'serene" Mrs. Campion in anything else, unless, indeed, it be in her moderation in the matter of jeweiry. Any way, the heavenly bodies have come out wonderfully of late, and society truly and literally follows the Polar star. And it is well, for there is someting poetical about these ornaments, and the poetry of dress is too much neglected. It is too common to sacrifice grace to style, by which means the art of dressing is reduced to the homeliest prose. Now style is all very well, but it bears the same relation to grace as a peony does to a camelia; there is a similarity of form which may deceive us at a distance, but a coarseness of contrast which cannot but offend us on a closer examination. In other details of the toilet these distinctions are of less consequence; but upon the head they are fatal. Good taste gives an expiring groan, and is no more. Yet, strange to say, this sacrifice of taste to style is more often observable on the head than elsewhere, and one often sees a woman perfectly well dressed as far as her throat, but, like Hamlet's father at the time of his iamented death, "with all her imperfections on her head." Two rules might be laid down about the confure. Never exaggerate and never vie. Never wear a great quantity of anything, not even hair, to make your head look too big for your body. One may see girls with at least a quarter of a yard of hair—not forgetting the padding—above their heads. It dives the expression of a dolphin, and involuntarily suggests the uncomplimentary quotation—

Monstrum horrendum, informe, logens.

Never vie. A girl who puts four big puffs on the top of her head, because Bella Highflyer wears three, commits treason against good taste. Having thus hinted what to avoid, we may be permitted to suggest the following.

Small touffeel of flowers, consisting of moss rosebut it bears the same relation to grace as a peony

suggest the following
ELEGANT COLFFURES.
Small touffe of flowers, consisting of moss rose-Small touffe of flowers, consisting of moss rosebuds and maiden hair fern held in place by a small
diamond clasp. Long trail of holly with bouquet of
Lent lillies and red betries. Shaded satin flowers
mixed with other flowers and foliage are now much
worn in the hair. Gold stars fastened on to black
velvet, a large one at the top and smaller towards
the end and finished off with a gold fringe, form an
elective headdress. At the Warwickshire Hunt
bail the other night, a beautiful headdress was
noticed, consisting of ruby and white feathers and
diamond ornaments. At the Chippenham bail the
Marchloness of Larsdowne wore white lilac and
diamonds in her hair. Lady Cowley wore blue
feathers and diamonds. A handsome bail dress,
worn by the Vicomiesse de K.——, consisted of
headdress composed of saffron roses, with a dress
of saffron-colored satin, with tunic and trimmings
of saffron crepe; the low bodice trimmed with a
bertha of crepe, arranged in front in graceful folds,
edged with a fluting and two rows in bias satin, a
saffron rose and foliage in the centre. The bertha
is round at the back and very narrow on the
shoulder, very short crepe sleeves, deep round sash,
with bows tied at the back.

As an evening dress for a young lady we may
mention a skirt of maize slik, trimmed with five
bouillonness of white tulle, with a cross band of blue
velvet; tunic and low bodice of maize slik, trimmed
also with bouillonness of tulle and blue velvet; blue
convolvolus for shoulder knots and bouquet de corsage; blue convolvolus and blue velvet in the hair.

Another lovely evening tollet is a long train skirt
of ruby satin, trimmed with a deep lace flounce and
rouleaux of satun panier and bodice to match; headdress of white feather, fastened with a ruby clasp.
High bodices, cut square, with long, loose sleeves,
are much worn for demi-tollet.

In mourning and walking dresses the ladies are
not making much change, but it may be observed,
costume dresses "show a downward tendency,"
and full train skirts, without trimming, are now

AID FOR DESTITUTE AND HOMELESS YOUNG WOMEN.

TO THE EDITOR OF THE HERALD:-

Any one who feels desirious of combining an act of mercy and loving kineness to the destitute and homeless young women of our great city, with an evening of choice and refined entertainment, will have an opportunity to do so by attending a concert on Saturday evening, February 18, at Apollo Hall, by the Rivarde Musical Club, for the benefit of the Young Ladies' Branch of the Ladies' Christian Union. "An ounce of prevention is worth a pound of cure." Better to give one dellar for a ticket to this concert than ten to cure the evils incident to homelessness and forced idieness. This society aims to furnish a safe boarding house, work, a church house and friends for the young women thrown upon their own resources. They have opened rooms at No. 47 University place, corner of Eleventh street, where members of the association are in attendance to receive applications for employment and a home. They have a library, to which they will thankfully receive additions of reading matter; also a department for dressmaking, plain sewing, embroidery of all kinds and the making of infants' clothing, superintended by a person of capacity and integrity. Those who desire to have work handsomely and economically done will find it for their interest to call. The benevolent patrons may feel assured that all that is received is paid to the person who performs the labor. We appeal to our readers, by the love they bear to their own home-sheitered daugnters, to help the homeless, orphan, defenceless young women of this city to the means of obtaining an honest, respectable living. Tickets can be procured for one dollar, at Randolph's book-store, Broadway, corner of Ninth street; Young Men's Christian Association, Fourth avenue and Twenty-third street, and Caswell, Hazard & Co.'s, Broadway and Twenty-lourth street. than ten to cure the evils incident to homelessnes

CRUSHED TO DEATH.

Another Fatal Lesson from Jumping on Cars

Peter Casey, a lad eleven years of age, born in Glasgow, Scotland, being in the upper part of the city yesterday morning jumped on board an inward bound train of cars, which had partially slackened speed, for the purpose of riding through the tunnel speed, for the purpose of riding through the tunnet. At Fifty-third street and Fourth avenue Peter Jumped or fell from the train, and alighting on the track in front of a car had his legs terribly crushed by the wheels passing over them. The injured lad was removed to the Nineteenth precinct police station, and thence to Believus Hospital, where death subsequently ensued. By permission of Coroner Keenan the body was taken to the late residence of deceased, 897 Third avenue, where an inquest will be held.

## THE STATE CAPITAL.

The Way Our Law Makers Dress and Act.

THE TALKERS AND THE SILENT ONES.

The Heavy and the Light Weights.

ALBANY. Feb. 17, 1871. . It may be of interest to the general public, who cannot crowd itself into the Assembly galleries to

the members of the House are made of, to know exactly how they look, act and dress. Of course it would be quite impossible to give an accurate idea as to what each one looks like—first, for the reason that there are too many members; and, secondly, because many of them are perfectly indescribable. Now that the official diagram has fixed each one in

his proper place it is not a difficult matter to find out

who is who. The "fixing," however, has mixed things fearfully. For instance,

THE RENOWNED CARRY,
who is trying to wear side whiskers and smoke
cigars as big as himself, has been doomed by fate to sit beside Flecke, the eloquent German orator, who hates lager as he does a heavy breakfast. Krack, of Ulster, is a heavy weight. He sits at the the pressure at the other end, where Mr. Fields and Scribner sit together. O'Brien and O'Neili, who dress more gorgeously than any other member in the House, sit right behind Fianagan and Irving. O'Neill has a weakness for brown velvet and diamonds, and Larry affects Astrakhan facings to a fearful extent. Flan agan and lrving, they say, have drawn up a written agreement never to lose sight of one another during the session. They have a fondness for theatres, and can be seen any night in the dress circle when a patnetic play is the programme. Fianagan is one of the non-talkative members, and is good looking besides. His hair is prematurely gray from overwork of his orain. Jimmy does all the oratorizing for him, and does it well, for he is only one of the few members who vote just as they please.

gray from overwork of his orain. Jimmy does all the oratorizing for hin, and does it well, for he is only one of the few members who vote just as they please.

THE DEAF MEMBER

of the house, Kilham, is on the same row with Kelty, of New York. The latter does not speak English, and Kilham don't understand it, so their quarters are always quiet. Sekreg, the handsomest man in the house, is sandwiched between Griffin and Alberger. The latter buys his collars in a starch factory in Buffale, and is consequently obliged to sit as staff as a ramrod from morning till night. Selkreg tried to buy a dozen of them from him, just to get his own back up once in a while, but Alberger asked toe high a price. Sekreg is a very fine tried to huy a dozen of them from him, just to get his own back up once in a while, but Alberger asked toe high a price. Sekreg is a very fine talker, and gets of some very good puns when he gets mad about some bill or other, which is very often. The worst feature about his speaking is his mouth, which he opens so widely that the jocose Griffin has often had to leave his place, fearful of disastrous consequences. Denny Burns, a low-sized, thick-set man, with no hair on the top of his head, but an elegant tuit over his lip, is a very active member. When he gets up to speak he always shoves both hands to the very bottom of his ample pockets. This gives him a bend which he thinks graceful. Nobody else thinks so. Being a classid scholar he is always "silnging"; latin, and never introduces a bill but what has a word or two of the ingo in it. Campbell and Buck and Brown, of New York, are his side partners. Brown is a melancholic sort of individual, and never says "Mr. Speaker" once in a fertingut. Campbell wears damonds, and has a liking for fat "roads" and bridges. Buck is a perfect rip-tearer when he gets his dander up. He is short and stout, and when he gesticulates violently about military affairs the effect is magnificent to the galleries. Right behind Buck is the ELONDS YOUTH FROM TIOGA.

Bignall. He d

row with min. They are all, itse a filling great speech makers (among themselves), Cook being very eloquent when

APPLE PIB

is a question of dispute. Frear, Barse and Blair are together. Everybody knows Frear. He never gets up from his seat to do anything more than make a motion, and the Speaker is always sure to catch Alec's eye before any one else's. Why this is so Peter B. Sweeny alone can tell. Blair is celebrated for the triangle of diamonds he wears on his mirr front and the eloquence he never makes a display of. In fact, Blair is one of those men who know how to say "aye" and "nay" when teld to do so. That's all that is expected of him, and he does'nt give anything more than is expected.

Wyman, Murphy and Littlejohn are a trio that are always in their seats. Wyman is six feet two when he gets out of his seat by dint of hard work, and believes that silence is golden. He is fearful on paper, however, and gets off more bills and resolutions in a quiet way than any other three members put together. Murphy, of Albany, is a dark-complexioned little man, who sits benind a masked battery of jet olack whiskers and nassis out his ayes and noes in a way, that is very positive. He used to be a red-hot Know Nothing, but is now a heavy Fenlan—at least he presented the Fenian resolutions the other day. Littlejohn is undoubtedly the strongest man in the House, and the best speaker. He is tail, rather angular in his gesticulations, and waddes instead of walks. He is a terrible

BUGBEAR TO TAMMANY,
and when roused makes the welkin ring with his yells of defiance. Madigan, of the Fifth ward, is made miserable between two countrymen, Prime and Burhans. He is terrible on getting up bills that he never moves, and don't believe speech-making the thing for an Assemblyman to know anything about. He is a hard worker, and is down on anicensed infamies and dance houses. Prime is a tail, slim man, who dresses in black, and, like all new members with the gift of the gab, loves to talk himself hoarse and his fellow members dumb. He

and loves his comfort. He often feets inclined to yell out

"FIRE,"

when there is a lively time in the House.

Rooke, of Kings, is a short, stout little fellow, whe is so far away from his congenial spirits in the front of the house that he spends half his time away from his own place. He is called the "Jack of Spades," In fact, he is a young Tom Fields, but he can't screech as loud as Tom when he gets into an excited debate, were it to save whis life. Goodrich and Husted are to the left of the Speaker, and one sits in front of the other. Goodrich is a little mite of a man, wears three respiendent diamonds and has been at a loss for something to talk about since Cary got his seat. He is just now after the Eric Railway with a sharp stuck, made pointed, they say, by the English bondholders' gold. Husted is a short, bald-headed man, quick in movement and ready of speech. He is noted for the knack he has of explaining his vote when he gets lint.

A TIGHT CORNER.

for the knack he has of explaining his vote when he gets into

A TIGHT CORNER

and feels like voting against his party. In the widening of Broadway job discussion he did the thing splendidly. He has not a very bad idea of Tammany Hall by long odds. He thinks that West-chester county is the greatest county in the State and that Sing Sing is not an ornament to it. Nachtmann is a German of the hermeticality sealed type. He is tail, thin and pale and don't care about lashionable tailors. He talks readily and comes up here alter every adjournment with a fresh batch of new ideas which he gets in a German social club in New York. Flecke and he pall together on "Turnverein" bill, although the former likes better to roll over on the question of "old barreis" than anything else that Conolly has anything to do with. The other members are like most other men, and have no particular characteristics worthy of notice outside of a caucus. So Pit leave them in obscurity, where they belong.

COLLECTOR OF BOSTON.—The nomination of Judge Russell for re-appointment to the office of Collector at this port is as generally acceptable as any that could be expected under the circumstances. The Judge is competent, raithful, affable, and if his politics were of a different stripe we should vote for his confirmation if we were a Senator.—Bosion Post.